September 23
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (JOHN 3: 16, 17).

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THE MILLENNIAL STAR.

XVIII.

PRESIDENT FRANCIS M. LYMAN arrived from Utah on May 17, 1901. He was accompanied by his wife Rhoda A. He issued an address to the saints June 6th, upon succeeding to the Presidency of the mission and editorship of the *Star*. In this he quotes from his letter of appointment, which was given him by Presidents Lorenzo Snow and Joseph F. Smith, concerning the duties of his office, and states his intention of performing them. He says:

"I have the welfare of the entire mission at heart, I want to see it prosper and thrive, so that this great latter-day work may fulfil and accomplish all that the prophets have spoken and that the Lord desires. I hope to become acquainted with many of the saints, and to find them diligent, faithful, obedient and progressive; they will have my faith, prayers and blessings; I hope to have theirs, and I want to see them more and more interested in aiding the elders, by inviting to our meetings their kindred and friends; I hope to hear of their attention to the Word of Wisdom; I want them to understand the principle of tithing. I want them to be honest, prayerful, true and alive, to be co-workers with the local and traveling priesthood, with myself as president of this great mission, and with the prophets and apostles of this dispensation."

On June 12th President Lyman, with characteristic energy, made a hurried trip to Holland, where he met Elder Sylvester Q. Cannon, President of the Netherlands mission, and held conference. He returned to Liverpool on the 20th. And in the *Star* of June 27th, he publishes an itinerary of his proposed tour of the continent, expected to last two months. He started with Sister Lyman, June 27th, and did not complete the tour until September 2nd. During the time he sent interesting letters reporting the meetings

held and the various activities of the tour, which occupied considerable space of the July and August numbers.

In the issue of July 4, 1901, the following editorial note appears:

Saturday afternoon last was a joyous one for four attachès of the MILLENNIAL STAR office, Messrs. MacDermott, Haws, Foggo and Buchanan, having taken it upon themselves to spend a few pleasant hours in one of those beauty spots for which the land of Wales is universally famous. Llangollen was the place selected, and the happy quartet found it equal to every expectation, being privileged to feast their eyes upon the beauties of nature, even to their hearts' content. The day was an ideal one, and many had availed themselves of a like opportunity. "Cymru am byth."

Later a mention is made of the office force visiting the Liverpool Post Office, being shown over the inner workings of this second largest of its kind in the United Kingdom, by Elder Henry M. O'Gorman, president of the Liverpool branch.

The arrival, July 25th, of Elders Tracy Y. Cannon, Hugh J. Cannon, to preside in the German mission, and Levi Edgar Young is noted, and that Preston D. Richards is laboring at Derby. In the issue September 12th a long letter, reminiscent of his early mission to Europe, from President Lorenzo Snow is published, in which he expresses the superlative happiness of missionary work and the enduring quality of friendships then formed.

The editorial of this number reports the murderous attack on President William McKinley, by a Socialist assassin at Buffalo, September 6th, from which the President of the United States died on the 14th. Mourning rules are used in the *Star* editorial obituary September 19th. In the same number, August 28th, the death and funeral of Aunt Zina D. H. Young, president of the L. D. S. Relief Society is published. The arrival, August 27th, at Yokohama, Japan, of Apostle Heber J. Grant, and Elders Louis A. Kelsch, Alma O. Taylor and Horace S. Ensign to open the Japanese mission is also mentioned. In the *Star* October 10th begins Elder B. H. Roberts' discourse on "The Mormon Doctrine of Deity," which ran through several numbers.

The death at Salt Lake City, from pneumonia, October 11, 1901, of President Lorenzo Snow, was cabled by President Joseph F. Smith and published October 17th, in which issue a brief biography is given. In the latter the following account of receiving a long desired testimony, which had been promised him, is given in President Snow's own words:

"I had no sooner opened my lips in an effort to pray than I heard a sound just above my head like the rustling of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into the refulgence of light and knowledge as it was at that time imparted to my understanding. I received a perfect knowledge that God lives,

that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fulness of the gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion of water."

The re-organization of the First Presidency of the Church, October 17, 1901, with Joseph F. Smith as president, John R. Winder and Anthon H. Lund, counselors, and of the choice of Hyrum M. Smith, October 24th, to be an apostle, and of O. P. Miller, counselor to President Bishop Preston; also the minutes of a special conference held November 10th, to sustain the general authorities as newly constituted, appear in the October and November issues. November 21st the notice of the death on the 16th, of Elder Platte D. Lyman is published in a feeling obituary article by his brother Francis M. The volume for 1901 is concluded with a review of the mission, covering reports for the eleven months, January to November, in which it is stated that a force of 534 missionaries were employed, who distributed 1,540,990 tracts, and visited 598,434 strangers' houses. Open-air meetings to the number of 3,636 had been held; of these London reported 526, Scotland 426 and Wales 377. There had been 1,992 baptisms, being 386 more than in the previous year. The total emigrated was 766. Besides 281 returning elders. There were 235 elders arriving during the year, making of arrivals and departures a total of 1,282.

The sixty-fourth volume, 1902, starts out with a leading article, copied from *The Land of Sunshine*, a periodical published in California, whose editor had requested President Lorenzo Snow to write an account of Mormonism, telling "all that it has done, all that it is doing, and all that it intends to do," which President Snow observes is, "within the limits of a magazine article obviously impossible." Nevertheless he contributed a very interesting and comprehensive exposition of the doctrines and history of the Church.

President Lyman left Liverpool January 2, 1902, to meet with the elders and saints in Berlin, where during the week of the 5th they held eight meetings. This was a remarkable conference, at which, besides President Francis M. Lyman, of the European mission, the following mission and conference presidents were present: Hugh J. Cannon, German; D. L. McDonald, Swiss; A. L. Skanchy, Scandinavian; Sylvester Q. Cannon, Netherlands; Joseph J. Cannon, Stockholm; J. C. Peterson, Aarhus; George Q. Morris, London; W. Aagard, Welsh; Ralph W. Merrill, Tracy Y. Cannon, Squire Coop, Hugh W. Dougall and Oscar A. Kirkham students, with many elders were also in attendance. President Lyman proceeded to Switzerland and returned *via* Holland and Belgium January 20th to Liverpool. The *Star* for this month contained a continued account of the special notable services held in the Tabernacle, to commemorate the 96th anniversary of the Prophet Joseph's birth.

The greeting to the Relief Societies of Sister Bathsheba W. Smith, who had been chosen to preside over them, is published in the January 23rd number, which also acknowledges the receipt of a copy of Elder H. W. Naisbitt's book of poems, "Rhymelets in Many Moods." In the February 7th issue mention is made of contemporary newspapers commenting on the neat appearance of the *Millennial Star* in its new dress; praise richly deserved, for at no time in its history had this periodical a more attractive make-up, than at this time. In this number the following appears:

"President Lyman left Liverpool on Tuesday, February 4th, for a tour of Turkey and the Holy Land, the idea being to greet the brethren there and to become acquainted with conditions in the Turkish mission. He is accompanied by President Sylvester Q. Cannon, of the Netherlands mission, whom he met Wednesday in Paris, and with whom he sailed to-day, Thursday, the 6th inst., from Marseilles, bound for Haifa *via* Jaffa. At Haifa they will meet President Albert Herman, who will likely accompany them through the sacred section of the Lord's vineyard. * * * They expect to be absent between two and three months, during which time, at frequent intervals, the STAR will be furnished with interesting accounts of their travels. The faith and prayers of the saints generally, will go with them in their pilgrimage to that land."

The tour was splendidly described in nine letters written by Elder Cannon, that appeared in the issues down to May 8th, when the last was published and President Lyman's return, after an eighty-six days tour, is recorded. In this number the release of Elder Alex. Buchanan, Jr., from his mission of thirty-two months duration, the last year as editorial writer on the *Star* was noted. Elder Joseph J. Cannon was appointed to succeed him. Elder Caleb W. Haws of the business department was also now released. Elder Samuel J. Handy being later appointed to succeed him. Mention is made of the first baptism in Japan being performed by Apostle Heber J. Grant, March 8, 1902. An interesting letter from Elder A. W. Ivins, president of the Juarez Stake in Old Mexico, appeared in the issue for June 5, 1902. In this number a brilliant biography of President Brigham Young by Elder Joseph J. Cannon is begun. It ran through twenty-one numbers, and is one of the best brief biographies of the great leader ever written. It well deserves compilation and issuance in book form. The release of Elder George Q. Morris to return home, and of Henry H. Blood to succeed him at London is announced June 12th. There is an article on Mormonism written for the Chicago *Record-Herald*, by President Joseph F. Smith, in the June 19th issue, which also has an excellent paper by Elder B. R. Birchall, president of the Manchester conference, entitled "Called of God." Editorial mention is made June 26th of the postponement of the Coronation of King Edward VII, on account of his sudden and serious sickness. In the August 7th issue the recovery of the King is mentioned and that he would be crowned on the 9th. The editorial ends with

these words: "The Latter-day Saints in this land and in Canada, utter from their hearts the words with which Israel greeted their first monarch: 'God save the King.'" In an editorial July 17th, editor Cannon observes that the sixty-fifth anniversary of the beginning of the European mission, would occur on the 20th and says that between the departure of the first company of saints from Liverpool for Zion, June 6, 1840, to the end of the year 1901, there have been 93,768 persons to take passage on hundreds of ships to join the people of the Lord. Retrospective mention is made also of the martyrdom of Elder Joseph Standing, who was shot by a mob in 1879, while laboring with Elder Rudger Clawson in Georgia, and a poem composed by Elder Orson F. Whitney, to be inscribed on a monument in honor of the martyr, is printed in this issue. Minutes of the Scandinavian conference, and the dedicatory prayer by President Lyman of a church in Copenhagen, appeared at this time and mention is made of the presence of Professor Evan Stephens, who had recently attended a concert given by the choir at Christiania, at which they sang an anthem composed by him, the words being by President A. L. Skanchy. The release of Elder Sylvester Q. Cannon, from the presidency of the Netherlands mission and appointment of his brother Willard to succeed him, is noted in the *Star*, October 16, 1902.

A very beautiful allegory entitled "Joseph Smith: a Prophet of God," from the gifted pen of Elder Levi Edgar Young, president of the Swiss mission, appears in the issue for December 18th, and the Christmas number, closing the sixty-fourth volume, makes announcement of prospective improvements in the next, and urges elders and saints to contribute to its pages and extend its circulation. As an inducement to workers for subscriptions it was proposed to publish the names of the five most successful in distributing the *Star* during the first quarter of the year. This was done and a bound volume for 1902, with his name on the cover, was presented to each. Several hundred new subscribers were procured through this enterprise. The statistical report for 1902 showed increased membership. There were in Great Britain 5410; Scandinavia 5,264; Germany 2,237; Switzerland 1265; Netherlands 2045; Iceland 38; Turkey 198; total 16,457. The baptisms for the year were 1937: emigrated 863; tracts distributed 2,143,469; gospel conversations reported 198,319; meetings held 35,655; outdoor meetings 2,646. This work represents the labor of 594 missionaries. The report covers thirteen months, as it includes that of December 1901, omitted from that year's report. Elders Walter M. Wolfe, Claude T. Barnes, Henry H. Blood and Levi Edgar Young were contributors of several interesting articles in volume sixty-five. There were four long letters from the First Presidency upon general conditions prevailing in the Church. The issue for April 16th contains in mourning rules the announcement of the death of Apostle Brigham Young, Jr., on April 11th, at Salt Lake City, with

an appreciative sketch and tribute over the signature of President Lyman. In the *Star* May 7, 1903, mention is made of the arrival of the following visitors: George Albert and Mrs. Lucy W. Smith, Misses Edith A. Smith, Ceeelia Sharp and Edna Harker, and of Mesdames Annie D. Watson and May W. Cannon. Letters concerning the progress of the work in Japan from Apostle Heber J. Grant were published. An editorial June 11, 1903, comments upon the action taken by the Prussian government expelling the elders from that country and refusing to cancel their banishment. July 23, 1903, Elder Joseph Eckersley was released, after two years in the Liverpool Office to return home.

The death of the Pope of Rome, Leo XIII., July 21, 1903, is chronicled in the "Current Events," which was a feature of this volume of the *Star*. On July 24th, the new meeting house built by the Church at Christiania was dedicated. There were one hundred and forty-five Elders, assembled from the various European conferences present—all had been invited who desired to attend and could afford the expense. President Lyman offered the prayer. Evan Stephen's anthem was sung. Presidents C. D. Fjeldsted, of the Seven Presidents of Seventies, Anthon Skanchy, Levi Edgar Young, Willard T. Cannon, and Willard Christopherson of the various missions, and Joseph J. Cannon of the *Star* office took part.

President Lyman's discourse upon the occasion was reported and published in full August 13th, also his dedicatory prayer and the first of four highly interesting papers, written by Elder Joseph J. Cannon, entitled, "President Lyman's Travels and Ministry." In these the chief items of importance relate to and quote from notable prayers that were offered while making his summer's continental tour, which extended, Elder Cannon accompanying him, to Finland, Russia and Poland. These countries he dedicated to the opening of missions and reception of the gospel. These letters are full of interest and are finely written.

The minutes of the London conference held September 27, 1903, mentions the presence of twenty-two elders, besides President Lyman and four lady missionaries and several visitors and students; among them Junius F. Wells, Oscar A. Kirkham, Heber S. Goddard. The concert on the previous Saturday evening brought out a remarkable attendance of intelligent people and a superior program of music. Among the performers were Emma Lucy Gates, Nannie and Maggie Tout, Heber S. Goddard, Oscar Kirkham, Franklin P. Foster, Arvilla Clark, Traey Y. Cannon, and Winnifred T. Brown, who gave a recitation.

A historical treatise, by Rev. Henry Lansdell, D.D., entitled, "The Sacred Tenth, or Studies in Ancient Tithe-giving," began in the September 10th issue and ran through seventeen numbers. The October 8, 1903, *Star* has a cable advice of the appointment of Elder George Albert Smith to the council of Twelve Apostles, and

that President Lyman was sustained as president of that quorum. In the issue October 22nd, a letter from the First Presidency is published, announcing the release of President Lyman and the appointment of Elder Heber J. Grant to succeed him in the European mission. The latter arrived November 28th and was accompanied by his wife Emily Wells Grant, and daughters Florence, Edith, Dessie, Grace, Emily and Frances.

President Lyman issued his farewell "to the ministry and saints of the European mission" on the 1st of January, 1904, (*Star*, January 7th), and turned over the affairs of the mission to his successor. He sailed for home on the 14th, accompanied by Elders Joseph J. Cannon and Henry H. Blood. In his address he pays high tribute to the elders, and says: There are at the present time 597 missionaries from Zion, five of whom are sisters. Since his arrival, May 17, 1901, 740 have been registered at Liverpool and 608 departed for home. Three had died in the field; 193,824 tracts and 184,085 books were distributed; 4,018 baptisms were performed. He mentions the erection of meeting houses at Copenhagen, Christiania, and the purchase of property on which to build one at Stockholm. He says: "Personally, I have visited Africa, Palestine, Greece, Italy, France, Finland, Russia and Poland, and have dedicated these lands to the preaching of the gospel." This was, of course, in addition to frequent visits to the Scandinavian, Swiss and German missions, and to all the conferences of the British mission. A truly active, energetic, comprehensive two and a half year's mission; the third and last he performed in Europe.

(TO BE CONTINUED.)

IS LIFE WORTH LIVING?

"Is life worth living?" Ask of him
  Who toils both day and night
To make a little home for those
  So dear unto his sight.

"Is life worth living?" Ask of her
  Who, crowned with widow's weeds
Doth find supremest happiness
  In kind and noble deeds.

"Is life worth living?" Ask again
  Of those whose highest aim
Is to assist their fellow man,
  Without one thought of fame.

"Is life worth living?" Ah, dear friend!
  Let these good people tell;
A better question far is this—
  "Is life worth living well?"

THURSDAY, SEPTEMBER 23, 1920.

EDITORIAL:

MISSIONARY CLASS.

An exceedingly interesting daily service has been for sometime conducted mornings, before breakfast, at Deseret, London. It is known as the missionary class and comprises the elders that have recently arrived, and were sent to London, prior to receiving their appointments to the various conferences. President James Gunn McKay conducts it, and for practical, direct instruction and preparation for effective labor in the field, it is of exceptional benefit to every one privileged to attend. They are not only trained in the study of the first principles, which it is their immediate duty to preach, but in the manner and order of their presentation. Each one is called upon to report his attendance at the previous public meetings, at Church or outdoors, and the subject upon which he had spoken. Then one after another the subjects of the discourses are taken up, references of the Scriptures bearing upon them are read or quoted, questions are asked and answered, and errors and mistakes are pointed out and the class is invariably advanced along the lines of direct, practical, timely instruction and counsel, to qualify them for the further labors before them. The honor and dignity of the priesthood they hold, and of their positions as teachers and ministers of the gospel, is made so manifest to them, by these daily exercises, that they go out with a confidence and influence, that could in no other way be so quickly and effectively obtained. By cultivating the spirit of their missions, in strictly observing the course and personal conduct required of all missionaries, it does not take long to become useful and strong, not only in public speaking, but in advising and directing the local priesthood and saints, and in conversing with investigators and strangers.

In this connection, it is of interest to consider who these young elders going into the various mission fields are. A tribute to the quality of a numerous class, now being sent out, in the following brief article, is paid by Elder Nephi Jensen, president of the Canadian mission, published in the *Improvement Era*:

"'There are two new arrivals,' said my wife one June morning as she led the way into the parlor of the mission home, where I was introduced to two splendid young missionaries from the West. The usual inquiries concerning education, past Church experience and finances, elicited that one of these embryo preachers had graduated from the University of Utah. After his graduation he had engaged in teaching in the High Schools.

"After I had obtained the essential facts about his education and past Church activities, I asked: 'From what source will you get the money to maintain you on your mission?'

"'I saved some money while teaching school,' was the response.

"That simple answer was more than a sermon to me. It touched me deeper than anything that had come to my attention for days. I felt that I was in the company of an extraordinary young man. What had taken place in the soul of this college graduate that he should leave home, friends, loved ones, and go out into a strange country and use his hard saved money in maintaining himself while he preached an unpopular religion? This is no ordinary question. It pries into the depths of a deep soul. For it is no common thing in these days when 'money and fun' is the almost universal philosophy of life, to see a young man who is willing to give his time, talents and money for the salvation and ennoblement of mankind.

"This young man belongs to a class of superior men. They are found only in one place in the whole wide world—among the Latter-day Saints. Their hearts have been kindled. Their souls have been transformed and made heroic by the magic touch of a living faith in a living God. When I heard this college graduate say he was going to spend his savings in keeping himself upon the firing line of truth I could not help but say in my heart, I would rather have your golden heart than all the gold of Ophir."

To be received, as they now are, by all the mission presidents, and have shown them plain outlines of preparatory labor, is a great advantage and benefit to young elders, whether they come from the universities and colleges, or are direct from the farm or the workman's bench.

J. F. W.

SWISS AND GERMAN MISSION (I).

Our party, comprising President George Albert Smith, wife, daughter Edith and the writer, arrived at Basel on the 16th of August, 1920. We were pleased to find President Angus J. Cannon and family, together with the office force, comfortably housed in their new home at Leimenstrasse 49. It is a very comfortable house, in a beautiful yard filled with trees, flowers and a nice green lawn. The following day we had a good meeting with the Basel branch; and were well received by an enthusiastic audience. Sister Smith was presented with a bouquet of roses. The next few days were spent in and about Basel, enjoying the view of its quaint old streets and buildings. We visited Augst, where still stand the ruins of an old amphi-theatre and temple, built by the Romans. We also visited the Rheinfalls at Schaufhausen, said to be the largest in Europe. They are very beautiful, as is all the nearby country.

On Sunday, August 22nd, conference was held at Zurich; comprising a priesthood, Sunday-school and two public meetings. The hall was filled to its capacity at each session, and people remained standing the whole time. Excellent music was rendered by the children and the choir. President and Sister Smith and several of the other visitors addressed the meetings. A rather unique thing was the way the conference visitors were fed between Sunday-school and afternoon meeting. Arrangements were made at one of the cafés to accommodate them. After they were through eating, they sang hymns and preached to those present, who were not members of the Church. The conference was a good one and everybody expressed satisfaction.

Our return to Basel was *via* Lucerne, on the beautiful lake of the Four Cantons. We held a meeting with the saints there, and spent two days visiting the city. We saw the Lion denkmal (a splendid monument to the Swiss Guard). The story it commemorates is as follows:

At the time of the war between the Swiss and the Austrians, the former held a pass through the mountains that was unknown to the Austrians. It was a very important point and was, of course, kept secret. One of the Swiss Guard, however, turned traitor and betrayed the place to Austria. When the rest of the Guard were aware of the impending danger, they all shaved their heads, and took a vow that they would return victorious, or dead on their shields. Because of their greater strength, the Austrians were able to defeat them, and all died, victims of the desertion of their former comrade and betrayal to their enemies. To their glorious memory this monument is erected. The original design or model was made by Thorvaldsen, but that cut in the side of the cliff, in white sandstone, was executed by a Frenchman.

The monument is of a dead lion, lying on the Swiss shield, with a broken spear in his back; symbolical of the defeated Swiss, who were "stabbed in the back," or betrayed by one of their own.

Going to the top of Rigi Kulm, from Vitznau, we had a magnificent view of the Alps and of seven lakes, that were visible from there. On Wednesday night, August 25th, we attended a farewell sociable in Basel, given by the branch, in honor of Elder Scott Taggart, who has been secretary of the Swiss and German mission since his arrival with President Cannon, nearly four years ago. He left on Friday night with Elder Festus Fuhriman, who has been in that mission nearly as long, for France, Belgium, Holland and England, whence they were to sail from Liverpool to America.

A good conference was held in Berne, on Sunday August, 28th, which was well attended. The hall was prettily decorated, and the saints who came from Basel and other places quite far away, had a time of rejoicing. Four meetings were held there; including Sunday-school and priesthood meetings. The Biel quartet sang at two of the meetings and their good music was highly enjoyed.

We spent a short time visiting the city, with its arcades. It is like no other place I have ever seen. The bear-pit and the old clock, that entertains with a procession of tiny bears every hour, were quite interesting. We then returned to Basel, and on the 31st of August took leave of Sister Cannon, Elder Oscar K. Winters, the new secretary, and all at the mission home, and in company with President Cannon left Switzerland, with its Alps, lakes and warm-hearted Latter-day Saints—for Germany.

GEORGE ALBERT SMITH, JR.

THE SOCIETY ISLANDS MISSION.

THURSDAY, May 23, 1843, while the Church of Jesus Christ of Latter-day Saints was passing through the trials and tribulations inflicted upon it in the east, four elders were set apart as missionaries to the Pacific Islands. They were Addison Pratt, Noah Rogers, Benjamin Grouard and Knowlton F. Hanks. On Thursday, June 1, 1843, they left Nauvoo, Illinois. In those days the Panama Canal did not exist, and the West was practically unsettled. No railroads traversed the highways of the West, and no modern ocean passenger steamers sailed between San Francisco and Papeete, Tahiti, because Frisco was then merely a Utopian dream. Four months later, on Monday, October 9, 1843, the four elders sailed from their native land so dear, taking a message of peace to the people of the far-off Coral islands. They left New Bedford, Mass., on board the sailing ship *Timoleon*, which was bound for the islands of the Pacific. They rounded the Cape of Good Hope; thence proceeded northeast through the Indian Ocean; they were at sea about seven or eight months. On Friday, November 3, 1843, Elder Knowlton F. Hanks died on board. He was the first Latter-day Saint missionary who died and was buried at sea. On Wednesday, May 1, 1844, the three remaining elders landed on the island Tubuai, of the Austral group. They were the first missionaries of the Church of Jesus Christ of Latter-day Saints to the Pacific Islands, and Tubuai was the first island of the Pacific on which the gospel was embraced. Fourteen days later Elders Noah Rogers and Benjamin F. Grouard landed at Papeete, Tahiti, Society Islands, as the first Latter-day Saint missionaries to that group. Elder Addison Pratt remained at Tubuai and raised up a branch of the Church there.

The first convert of the Polynesian Isles was Ambrose Alexander, a white man. He was baptized Sunday, June 16, 1844, at Tubuai, there being a small party of white people at the island building a boat or ship with which to return to America. Elder Pratt fell in with the party and as a result he baptized, on Sunday, July 21, four other white people and four natives. The natives were:

Napota, Terii, Pauma and Hamoe. These were the first of the Polynesian flock who embraced the gospel. The first organized branch of the Church was established at Tubuai, Sunday, July 28, 1844. After one year and eight months' work at Tubuai, Elder Pratt left for another group, but the work of the gospel progressed at Tubuai. Many elders have labored at Tubuai since that time—both native elders and white, and a large list of Church members has been the result.

The schooner *Ravaai* was built and launched by the Tubuian saints and elders in the year 1851. Then came the banishment of the elders from the Society Islands by the French officials in the year 1852, and the forbidding of Latter-day Saint missionaries to continue their labors. Many saints were unjustly imprisoned and sentenced to hard labor in the mountains for holding meetings, and for forty years the elders were not allowed on the islands, and no new messengers came from Zion. In 1892 missionary labor was again commenced on the Society Islands, and in January of that year, elders arrived from Zion, and some time later the mission was successfully reopened. Internal troubles were very prevalent in the Tubuian branch. Quarrels arose, divisions occurred, and the spirit of apostasy was general. But in 1918 the elders again commenced laboring there, and in 1919 they were again able to organize a branch of the Church, and on October 4, 5, and 6, a conference was held. This, the first conference held at Tubuai, was looked forward to with a great deal of interest by all the saints. On Saturday, October 4th, a heavy wind arose which lasted during the entire conference, but regardless of this, approximately one hundred natives attended all the meetings. The first day consisted of two daily sessions, and an excellent "haapiiraa" was held under the direction of a local elder, Tuahiva, and the Hoarenea and Huahine saints. The second day consisted of three sessions, including Sunday-school and baptismal services. Again, in the evening, a "haapiiraa" was held, directed by Tuahiva and Toriki. On the third day Priesthood and Relief Society meetings were held, followed by two extra sessions. In the evening a "haapiiraa" was given by the Mahu branch, under the direction of local elder Vaio. Exceptional talent was shown in the giving of the lessons and in the singing. The conference closed, a good spirit being enjoyed by all throughout the entire sessions. Many investigators and outsiders were present and seemed well pleased.

Papeete, Tahiti. GRANT LEE BENSON.

IF there is one struggle more than another, in which "the race is not to the swift nor the battle to the strong," but to those who endure to the end, it is in the struggle for eternal life. There is no one great thing that man can do and then do no more and obtain eternal life.—B. H. ROBERTS.

THE PURITAN SABBATH.

SUNDAY has had more value in this country than merely as a day of rest. It has been a power in forming American character. It has caused a pause to men in whatever pursuit. It has kept before men always the knowledge of a great authority regulating their affairs. Those who were brought up under the strict law of what is called the Puritan Sunday, sometimes look back from early manhood with intense dislike to its iron restraints imposed upon the jubilant spirits of the youth. But as they grow older and more thoughtful they recognize at least the priceless discipline of the day, its effect on the formation of mind, its lessons which hurt so much in entering that they are never to be forgotten. No wandering life prevails to lead them away from the effects of those days; nor are there among the sons of men in this world of labor and pain any who look back with such intense yearning for the home rest as those men, who out from the anxieties and agonies and sins of mature life, howsoever guilded its surroundings, send longings of heart to the old fireside, where the Bible was the only Sunday book and the Pilgrim's Progress was almost the only week-end fiction. Scorn it, as may those who never knew what it was, the Puritan Sunday made men, thinking men, strong men, looked always to something beyond the approval of their fellows, felt always that there was somewhere some one who knew what they were in their hearts. It made a large part of what is worthy in our institutions and our men, in New England and New York, in Virginia and the Carolinas, and throughout the growing union.

FROM THE MISSION FIELD.

Outing.—The Sunday-schools of the Nottingham and Hucknall branches held their annual outing at Beaston, August 28, 1920. It was an ideal day, and saints, friends and children to the number of seventy enjoyed it in the fields, close to the bank of the great Trent River.

Relief Society Re-organized.—September 7, 1920, at Brixton, the South London Relief Society was re-organized by President James Gunn McKay. Elder James Arno Kirkham and President William E. Attwood: Emily Martlew, president; Mary Ann Beeching and Nellie H. Sartain, counselors; Florence L. Russel, secretary; Fanny R. Bradle, treasurer and trustee. The retiring Sisters, Edith Swan and Florence Hutchins, are emigrating to Zion.

Dedication.—Saturday, September 4, 1920, services were held in the Sunderland Chapel, at which the new baptismal font was dedicated by President David E. Randall. The meeting was a

spiritual feast and greatly enjoyed by all who attended. The following members spoke: Presidents William W. France, David E. Randall, Elder Osmond C. Crowther, Brother Richard Nicholson, Sisters William Torrens, Lillian Torrens, Ada Briggs and Ada Briggs Slater.

M. I. A. Re-organized.—After two months the M. I. A. of the Glasgow branch convened again, Thursday, September 2, 1920, and was welcomed by President Easton. The old officers were released and the following sustained: Thomas Hunter, president; Robert Barclay and Archie McNair, counselors; George White, secretary; John A. Donaldson, teacher. With this entirely new force of workers we hope to accomplish much. All the officers expressed their desire to do their utmost.

Pic-nic.—Saturday, July 31, 1920, the saints and friends of the Airdrie branch, with President Stallings of the Nottingham conference, on a visit to Airdrie, and President William Easton of the Scottish conference, had a very enjoyable pic-nic. The party met at Airdrie car terminus, where two motor buses were waiting to convey them to the Cliddans, a run of about five miles. Various games were indulged in, while those who desired strolled around the adjoining woods and glens. The weather was all that could be desired, and everybody enjoyed themselves.

Socials.—Wednesday, August 25, 1920, there was a "potato-pie social" given by the Blackburn Relief Society. Besides providing a fine evening's entertainment for the large crowd, the Relief Society raised a nice sum of money, which will be used to provide for a sale of work, to be held later on.

September 7, 1920, the Hammersmith Relief Society held a social in honor of Sister Ethel L. Frogley, their organist, who is emigrating to Zion. They presented her with a combination Book of Mormon, Doctrine and Covenants, and Pearl of Great Price as a token in remembrance of services rendered. Sister Frogley has been organist of the Relief Society and also a Lady Missionary.

Baptisms.—Sunday, September 5, 1920, at Norwich, a baptismal service was held at the Swan Baths and three candidates were baptized, Elder William H. Horlacher officiated. They were confirmed immediately after by Elders Junius F. Wells, Ernest H. Kearl, and James Arno Kirkham. Elder Wells ably discussed "The Baptism of Water" as did President McKay "The Birth of the Spirit." Fifty-eight saints and friends were in attendance.

On September 10, 1920, about forty-five saints and friends gathered at the Govanhill Baths, in Glasgow, to witness a baptismal service. President John Hunter conducted the exercises. Brother Alexander Graham addressed the people on the necessity of baptism. There were eight new members baptized, President William

Easton and Elder John A. Donaldson officiating. They were confirmed immediately afterwards.

Branch Conferences.—The Hucknall branch conference convened Sunday, August 29, 1920; branch President Samuel Pears conducted the exercises. There were in attendance, besides the local brethren, President Stallings, Elders Harold E. Brough, Abraham Noble, and Sister Annie E. Noble. Brother Pears gave all a warm welcome. President Stallings made a few remarks, saying he was pleased to introduce Brother and Sister Noble, two of your own countrymen, who years ago became impressed with the gospel, and after spending eight years in Utah, return to the land of their birth to labor as missionaries of the Church. Sister Pears sang a solo. Brother and Sister Noble then spoke of how the gospel came to them, of their eight years with the saints in Utah, saying, in that period they never saw friction, or any trouble in the Ward to which they belong. At the evening session Elder Harold E. Brough, recently called to labor in the Nottingham conference, spoke on the Personality of God, and gave a very interesting talk. Sister Noble in a very impressive way referred to the great work that is being done in the temples of the Lord. Solo by Sister Edith Orton. Elder Noble stated that after he accepted the gospel, it always seemed strange to him to hear the elders say that the gifts of the Holy Ghost were in the Church, and while he believed they were, he often wondered. He then testified that to his great surprise, at the first meeting he attended in Utah, he heard a sister speak in tongues, and a brother in the meeting gave the interpretation. This impressed him very much and gave him a testimony that all the gifts and blessings are in the Church. Closing remarks were made by Presidents Stallings and Pears. All present felt that it was one of the best conferences the branch had ever held.

A branch conference was held at Sheffield, on Sunday, September 5, 1920. There were in attendance: President Joseph Hamstead, Elders Samuel Beggs, Daniel C. Smedley and local elders of the Sheffield branch. Two sessions were held. Opening prayer by Brother James R. Bargh. Sacrament was administered by Brothers Samuel Gatton and Joseph T. Quiney. President Oliver Shaw presented the general and local authorities. Brother Richard S. Gregory bore testimony to the truth of the gospel. Sunday-school Sheffield branch recited the Articles of Faith. Elder Daniel C. Smedley spoke on organization. Evening session, opening prayer by Elder Daniel C. Smedley. Sacrament was administered by Brothers Richard S. Gregory and Joseph T. Quiney, assisted by John T. Green and Harry Harrison. Elder Beggs spoke on the first principles of the gospel. Sister Hilda Shaw sang a solo. Brother James R. Bargh spoke on the missionary system of the Church of Jesus Christ. President Joseph Hamstead spoke on the pre-existence of man. Benediction by Brother Joseph T. Quiney.

District Meetings.—Sunday, September 12th, 1920, a district conference was held at Edinburgh, President William Easton, presided. The general authorities were presented and unanimously sustained. Elder John A. Donaldson and President Samuel B. Ferguson were the speakers. The discourses were all very good and an excellent spirit prevailed throughout.

A district meeting of the North London, Gravesend, Holloway, Hammersmith, and Stratford branches was held at "Deseret," Sunday, August 27th, 1920, President James Gunn McKay presiding. The traveling Elders present were George H. Hansen, J. Arno Kirkham, William H. Wilson, Fred R. Morgan, and Harold H. Jenson. The morning session was devoted to Sunday-school exercises, the various schools presenting numbers on the program. The afternoon sacrament meeting was addressed by Presidents Ralph J. Pugh, of the Hammersmith branch; Edmund Wheatley, Holloway; William Thomas Hawkes, North London; Samuel Bantock, Stratford; and Arthur Gear, Gravesend, who gave reports of their branches. Elder Wilson also spoke, bearing his testimony. At the evening session, at which one hundred and thirty-seven persons were present, President McKay gave a spiritual address on "The Power of Love." Elders Stoker, Morgan and Jenson also spoke. Musical numbers, harmonizing with the general theme, interspersed the speeches. Following the afternoon meeting a baptismal service was held, at which Elder Kirkham baptized three. It is notable that several of the leaders of the rowdy element who have recently disturbed the outdoor meetings held at Finsbury Park, upon invitation, called at "Deseret," and, after a heart-to-heart talk, left with a much better understanding of the Church, which it is believed will result in much good.

DIED.

HAINSWORTH.—William Hainsworth on the 1st September, 1920, at Barnsley, Sheffield conference. He was born March 19, 1853, at Stanningly, Yorkshire; baptized February 3, 1907; ordained to the Aaronic Priesthood February 7, 1909.

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